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PHILOSOPHIE DE L'ÉDUCATION: Essai de Pédagogie Générale.
Par Édouard Roehrich. [Bibliothèque de Philosophie Contemporaine.] Paris: Félix Alcan, 1910. Pp. 288.

The present work is an essay to which a prize was awarded by the Academy of the Moral and Political Sciences. Both in conception and execution the book is well deserving of grateful recognition. A detailed explanation of the carefully chosen title helps us to understand the exact scope of the work and the place in the science of education it is intended to fill. M. Roehrich has undertaken to carry on the work of the great classical writers on education, principally, I think we may say, Rousseau and Herbart, and to give an outline of the general aims and principles of education, abstracting from the special exigencies of particular epochs and societies, and from the idiosyncrasies of particular pupils and classes of pupils. He seeks to vindicate both by express argument and by the example which he gives by following it, the method of Rousseau: he shows that Rousseau's isolation of his imaginary pupil from the influences of home and school and society was, methodically, a brilliantly conceived device to give prominence to the general, the permanent, the typical elements in education, as opposed to the detailed and the transitory. M. Roehrich does not pursue Rousseau's method in detail, but he does in general confine himself to a discussion of the individual human being, and the common aim which his preceptors should at all times and in all circumstances keep in view. Thus he may claim that his work may justly claim the title *Philosophy of Education*; for it aims at exhibiting the fundamental and typical problems of all education, and not at discussing subordinate problems of school organization and the art of teaching. Again, it is an essay in *General Pedagogy*, because it discusses the problems of all and any education, and not the special problems of a particular period or stage of society. This distinction is certainly useful, and M. Roehrich complains that French manuals of pedagogy suffer grievously from not recognizing it; it may at all times be difficult to adhere to it rigidly in practice; but much good should result from bearing it in mind.

The author also gives great prominence to another distinction, which he has derived in this form at least from the French mathematician and philosopher, Cournot. To judge from the

quotations which M. Roehrich gives from this great author's contributions to the educational controversies of his day, his insight and breadth of judgment must have been extraordinary; and M. Roehrich has performed a great service in giving such prominence to Cournot's views. The distinction in question is that between 'educative instruction,' and 'professional instruction.' The second is the kind of instruction given 'in special schools and professional institutions': "These schools do not at all aim at effecting the moral education of the pupils intrusted to them. They receive them usually at an age at which they are supposed to have a will sufficiently determined, an intelligence sufficiently mature, to study and work toward a very practical aim, such as the entrance into a career or the preparation for public work" (p. 88). "The other kind of instruction pursues an educative end. The subjects taught in these schools should contribute toward forming the sentiment, the intelligence, the will, and in the last resort to train men for a virtuous life" (p. 89). This distinction might not prove itself wholly impervious to a ruthless criticism, but few educators would deny its great practical importance, and the light which it can throw on many fiercely disputed questions as to the precedence of one branch of learning over others.

As will have been seen from the above quotation, M. Roehrich adopts the now very prevalent view of the aim of education: that is, that its aim should be the training of character. M. Roehrich's very comprehensive view of 'The Good' and the moral end (pp. 249-262) might seem to turn the edge of a criticism which would insist on the 'communication of information' as one at least of the aims of education. In fact, it might not be impossible to exhibit education as consisting wholly in the 'imparting of knowledge,' without prejudice to any of M. Roehrich's *media axiomata*. In either case, harm would be done rather by the perverse application of the fundamental principle than by its adoption in the sense in which our author wishes it to be understood. It is interesting to note that M. Roehrich's account of the Good is mainly derived from the fusion of intellectual and moral elements found in Plato and Schleiermacher.

Our author's discussion of the psychology of interest and attention is extremely lucid, and it marks a real advance on the views current in the most widely read text-books. A very good

chapter is devoted to the subjects of instruction, special prominence being given to the utility of the story of action and the fable ("the epic poetry of the animal world") in kindling intellectual attention and evoking wholesome moral reactions. The claims of ballads and folk-songs, of national epics are enforced at what would be disproportionate length were it not for their undeserved neglect. A very interesting defense of the 'classics' is based on the view that they represent a relatively unsubtle and unsophisticated age of the world. The treatment of natural science is somewhat perfunctory, showing little advance on the generalities of Rousseau: it is lacking in the fine luminous distinctions which the author shows himself able to draw in discussing literary and grammatical questions. His treatment of discipline, of the training of the body, and of direct moral instruction is admirable, showing insight no less than experience. Many of his remarks on these subjects might be pondered over with great advantage by many English educators, who are so apt to lapse into facile laudation of 'discipline' and of 'sport.' The following passage may not contain the whole truth of the matter, but it contains a good deal (pp. 226, 227): "Physical exercises, the purpose of which is to make the body robust and supple, are not at all identical with the exercises comprised under sport. These latter are not intended solely to cultivate vigor and address, but also and principally to deserve the applause of the crowd, or at least of a public of connoisseurs. Sports excite vanity excessively, and substitute artificial for conscientious duties. The [true] ideal is to become vigorous, and not at all to have covered one's self with glory in this or that memorable match."

In an excellent "Conclusion" the author defends his method and the limitations which he has imposed upon himself, showing very successfully that many of the actual problems of education cannot be solved by the mere consideration of general principles,—and that the school cannot in any case perform the task of moral and social regeneration which high-flying enthusiasts would impose upon it. "Sometimes," he writes (p. 277), "it really appears as though pedagogy were still at the stage in which men are seeking the philosopher's stone. The Prussian schoolmaster has boasted of having won the battle of Sadowa. And many people imagine for the French schoolmaster a social and political office, a mission almost supernatural, wholly out

of proportion to his actual function. The science of pedagogy will above all teach the educator that there are things which he cannot do, that we must follow nature and not even attempt to do her violence, that it is society that guides the school, not the school that transforms society."

"Yes," was the retort of another Prussian upon the schoolmaster of the story, "and that schoolmaster was Clausewitz." M. Roehrich deserves the thanks of all interested in education, not only for the single-minded zeal with which he has pursued the less immediately popular and exciting aspects of the problem of education, but also for the emphasis with which he has protested against exaggerated and ill-founded claims. We may hope that the field in which M. Roehrich has shown himself so competent a worker will attract the attention of many who have the welfare of children at heart.

W. J. ROBERTS.

University College, Cardiff, Wales.

STUDIES IN THE TEACHING OF HISTORY. By M. W. Keatinge, M.A., Reader in Education in the University of Oxford. London: Adam and Charles Black, 1910. Pp. 232.

These studies are interesting and informal essays upon history teaching in the middle forms of a secondary school. The pupils are beyond the 'thing' stage, where the method is largely one of presentation, and Mr. Keatinge argues that if history is to be a real mental training, worthy of a prominent place in the curriculum, a very different method must be adopted here. There are two all-important powers which are now to be developed,—imagination and judgment of human affairs. It is in his concrete and interesting account of the way in which history may help a boy to form true ideas of character and motive, just and balanced inferences from the words and actions of diverse people, that the author makes his most valuable contribution to the subject. He urges that the narrative lecture must be abandoned; the pupils are to be confronted with documents and forced to exercise their minds upon them. In his own words: "We must lead them in the history lesson to apply the more simple criteria of accuracy and of sincerity, we must train them to read closely and to extract from a document all the internal evidence that is to be found there, to compare and